

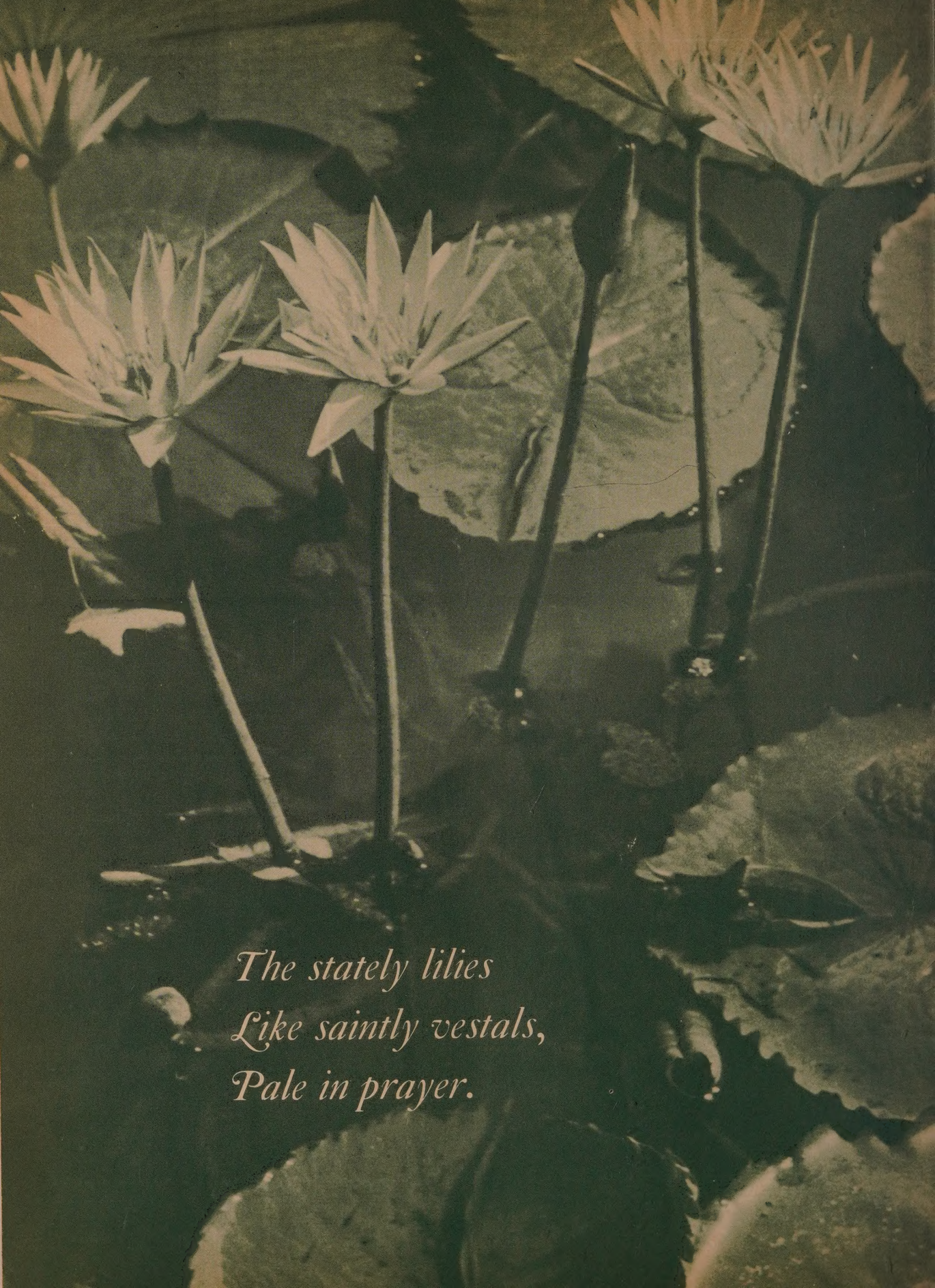
forth

— The Spirit of Missions

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AUGUST
1940



A vintage, sepia-toned photograph of a pond. Several white lotus flowers are in bloom, their petals delicate and pointed. They are supported by long, slender stems that rise from the water. Large, dark green lily pads with prominent veins are scattered around the flowers. The water is dark and still, reflecting the light. The overall mood is serene and contemplative.

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Ewing Galloway Photo

"August Is Laughing Across the Sky . . ."

FORTH - August, 1940

Forth

-The Spirit of Missions

Vol. CV. No. 8

AUGUST, 1940

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THE COVER: "I will lift up mine eyes unto the hills, from whence cometh my help." In these summer days when the world is torn with war, this familiar declaration seems more appropriate than usual. The photo shows famous Mt. Rainier, Washington, reflected in a roadside pool. Ewing Galloway Photo.

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(Above) A pilgrim and her baby starting on the long walk home from a Christian meeting in Portuguese East Africa. Photo by Victor Macy from "Missionary Tidings."

Coming Issues. The September and October issues of FORTH will be devoted especially to General Convention. The September number will have a good deal to say about the Triennial of the Woman's Auxiliary and the women's part in Convention. Because of the widespread interest in Convention, many parishes will want extra copies of these two issues at special rates announced on Page 30. Get your orders in as soon as possible to avoid missing these issues.

CHANGE OF ADDRESS should be received by the tenth of the month preceding issue to be sent to new address. Give both the old and the new address when requesting change. Make remittances payable to FORTH, preferably by check or money order.

REMITTANCES for all missionary purposes should be made to Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York, N. Y., and should be clearly marked as to the purpose for which they are to be devoted.

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THE NATIONAL COUNCIL, Protestant Episcopal Church, 281 Fourth Ave., New York, N. Y.

Land of Marco Polo

Six hundred years ago Marco Polo knew the sleepy backward towns of southwest China. The section hadn't changed much since his day until Sino-Japanese difficulties sent thousands of refugees and schools and colleges with at least 10,000 students streaming into it. Photos on this page give something of the atmosphere in the district of Yunnan. At the left, top to bottom, are: Kunming Park (Kunming is the capital of Yunnan); Kunming bridge over the city moat (note the woman at the edge of the moat, washing clothes); Yunnan scenery, with snow-covered mountain in background. Directly below is a tribeswoman of Yunnan, and at the bottom, a view of Kunming City. Two of free China's lines of communication terminate at Kunming, the famous motor road from Burma (much in the news of late), and the railway up the coast through Indo-China. Newly elected Assistant Bishop Y. Y. Tsu (who took the photos) has been sent into the Kunming and Kweiyang sections. The area is part of the diocese of Hongkong of which Bishop Ronald Hall is head. New industries, new life of all sorts and endless opportunities are found here.



Fellow Travelers

by

Charles W. Sheerin, D.D.

Vice-President, The National Council

THE transfer two years ago from being rector of a parish to "traveling salesman" for the Church changed my point of view from life in general to quick contacts with people whom I probably will never see again after a few hours on a train, plane or bus. I travel about 60,000 miles a year for the Church. After 60,000 miles one's memory is rather a hodgepodge of chancels and club cars, liturgical forms and expressions, hotels and fellow travelers. It is the non-political fellow traveler of whom I want to tell you.

We are accustomed to saying America is not a religious nation and it is revealing to find out that this is really not true. America may not be a church-going nation, but her people are certainly religious people. The minute my fellow traveler finds that I am a clergyman, out the questions pour. They are revealing questions that show how little people know of theology and how ignorant they are of the Church. Yet they are wistful people, longing to know the truth and quite sure in the bottom of their hearts that the problems of America and the world will never be solved except in a religious way.

First, there is the talkative traveler. He or she never hesitates to tell all the details of life; the last divorce, the problems at home, the details of the operation. One feels that these good, talkative souls are far more interested in having an audience than in having any of their problems answered.

Then there is the serious man or woman, seemingly devoid of a sense of humor. Their conversation always begins with "I hope you won't be shocked when I tell you this," and in a very flattering manner they seem to be quite shocked because you are not. They have not been to church in twenty years, and you avoid smiling when they say that they have never

been able to reconcile the Book of Genesis with what they studied in geology.

On every club car there is always the business executive who after a hard day in the big city is relaxing with the aid of a cigarette or a cigar. His mother is always the most religious person he has ever known; goes to church and is worried about him. He in turn is worried about those two boys or two girls he left at home. Though he himself has given little or no time to church or religion, he is terribly upset and hurt that his son at college seems to be infected with an atheistic point of view.

They are all so very much alike, these various types. After all, they represent the great two-thirds of America's population which is not active in church. Sometimes when we wonder about the future of Christianity it is encouraging to know that these green fields are ripe for the harvest. How to reach them is the big problem.

SIXTY thousand miles tell one pretty clearly that the various sections of America are fundamentally much the same. Aside from accents, there is little difference between the insurance executive from Atlanta and his counterpart in Seattle; the St. Louis lawyer may use a more pronounced R, but politically and socially he is exactly like the lawyer from State Street, Boston, and his religious problems are the same.

In the last few months one seems to sense a new tone in the conversation. It is a tone of skepticism and doubt; not of the work of the Church, but of the religion which all of them have practiced, of which Horatio Alger seems to have been chief priest; that if you were good you would be rich and if you were rich you would be good. For the first time, in America at least, we seem wondering

if America still is the "land of the free and the home of the brave" and if every man can eventually become a millionaire.

We are beginning to wonder whether, should all this wealth be taken from us, we would have anything left and this funny minister who is traveling in the Pullman car represents something vague and mysterious, but nevertheless vital—a religion where perhaps discipline will be necessary, but where one can be sure of at least one thing, and that is God who is a father.

Of course, all these fellow travelers make one think. Thinking can be a disagreeable process. One thinks of how inefficient one is; why we have not been better pastors, better preachers, and kept all these people from being out of touch with the Church and ignorant about the things that we believe to be most vital.

One tries to think of excuses and alibis. We recall that we live in a restless age, that stable homes and churches in communities are few and far between. So often the fellow traveler seems to know everybody in his community except the local rector. Because he does not know him he does not consider him a man of authority. My fellow traveler seems to think he represents something that is stuffy and old-fashioned and far out of date. A recent talkative divorcee companion feels that there is nothing in the Church for her but condemnation. My fellow traveler who has the two problem boys does not know that we are as interested in the souls of his family as he is.

My fellow travelers have talked to me a lot in these dark and doubtful days. They have given me courage because I have felt their hearts and minds really long for the things the Church stands for. I know that the Church can save the world and these seemingly indifferent, wondering and problem people are the raw recruits out of which we can have brave, Christian soldiers. Their ignorance is colossal but their energies, hopes and enthusiasms are great. When they learn that enlistment in the Church will give them real reasons for living, the Church need not worry about its place and America may become the nation that God will choose to lead the world to true security, peace, justice and righteousness.

Human Problems Deluge Church's Chin

REFUGEES CARED FOR BY THE THOUSANDS • MEDICAL UNIT

WHEN a 10-year-old boy was sent to St. Luke's Refugee Hospital, in Shanghai, suffering from lack of proper food, the hospital fixed him up and sent Miss Anna Wong, the social worker, to visit the family. She found parents and six children in one 8x10 room which was neat and clean in spite of the crowd. They had only the father's earnings of about \$2 a month, U. S. currency, to feed the family.

A 7-year-old came to St. Luke's with chronic malaria. His father worked all day writing Chinese for anyone who needed his services, and earned little. The family of five lived in a mud hut without screens and near a stagnant stream. The little boy was cured and comes back for regular check-up.

A mother in Shanghai 27 years old came to St. Luke's Refugee Hospital for the birth of a fine baby boy. Shortly after, the nurse found her crying bitterly and learned that the father had been carried off seven months before by the Japanese and never heard from; relatives in the country had taken two older children, and the young mother had found work in a factory to support them and herself. She was crying because she now had no place to which she could take the baby, no way to care for him at all since she had to go back to the factory.

The hospital told her the baby could stay there until a home was found for him, and only a day or so later a man and his wife, who already

(Right) This refugee baby is happy now after treatment at St. Luke's Hospital, No. 2; (below) Refugees in Hankow.

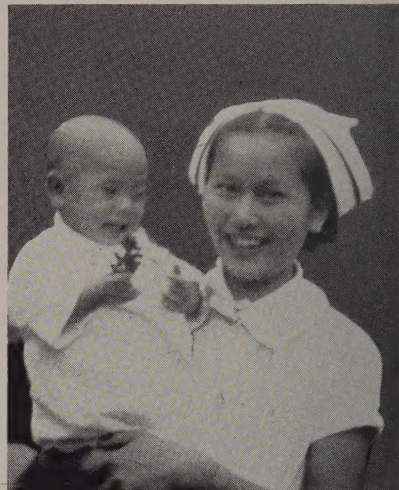
had a child of their own and an adopted one, came looking for another to adopt. They had a good home and were allowed to take the baby.

These are but three among 800 patients aided in a month by "St. Luke's No. 2," as this refugee branch of the regular St. Luke's Hospital is known. The refugee branch is housed in a building loaned by the Chinese government and staffed mostly by St. Luke's. Miss Anne Lamberton, business manager, reports that, excluding salaries of the foreign staff, the cost is twenty-five cents U. S. currency per patient per day. The Red Cross has given most of the support. Dr. John C. McCracken is superintendent.

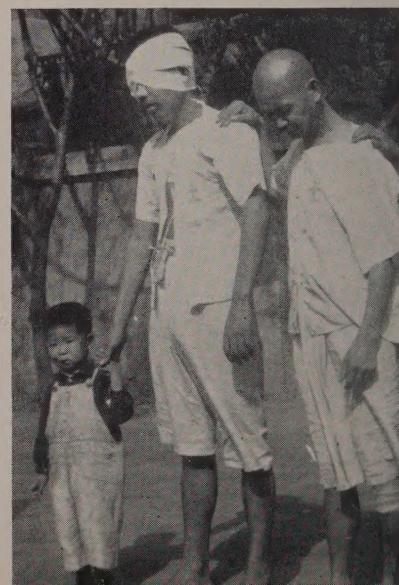
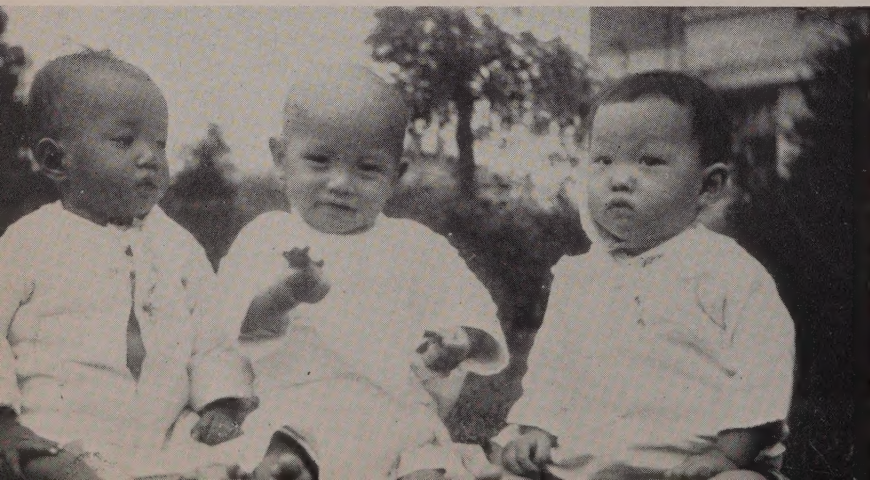
The regular St. Luke's, founded in 1866, is still young and vigorous. It has moved three times, patients, staff, and equipment, since the war began and is now making good use of surroundings rather odd for a hospital.

A rich old Englishman nearly 20 years ago left money to build the boys' school on the compound of the English Cathedral in Shanghai. The school boys were evacuated when the war began and St. Luke's Hospital has rented the building, having been bombed out of its own quarters.

In the school hall with its high paneled walls and stained glass, 60 nurses are now living, their personal possessions under their beds. This room is the only recreation space they



(Below) Three little patients at St. Luke's Hospital No. 2, out for a sunning; (below, right) Bombing victims in Hankow with their mascot, a "warphan"—war orphan.



Hospitals

WEST CHINA

(Below, left) A living Buddha with beriberi, treated by one of the nurses of St. John's Medical Unit. Below him is part of the group of doctors and nurses who went with St. John's Medical Unit to Burma Road section.



have, and they have barely managed to squeeze a ping-pong table into one end of the room.

Beaver board partitions have created offices and clinics. Second and third floors are wards made from the classrooms. Fourth floor has private rooms and laboratory and a small apartment for the foreign nurses.

Out on the roof most unexpectedly the kitchen appears but with no tile walls and stainless metal; only a framework of bamboo covered with tin. The whole thing appears about to blow off when typhoon winds blow. The tin flaps, the bamboo poles rattle and bang, and the imperturbable Chinese cooks who like a little cheerful noise go on chopping and stirring as if in a great calm.

* * *

Up the river at Hankow the Church General Hospital is also carrying on. Like all mission hospitals, it was already busy before war came and since the occupation it has been working under many disadvantages. It moved from its regular building across the river in Wuchang to the slightly safer quarters in Hankow. Its indefatigable staff includes Miss Louise Reiley as superintendent of nurses and the Rev. Robert E. Wood as chaplain. The hospital superintendent, Dr. C. P. Pen, also manages to cross the river at least once a week to operate and help otherwise with the busy clinics in the city of Wuchang.

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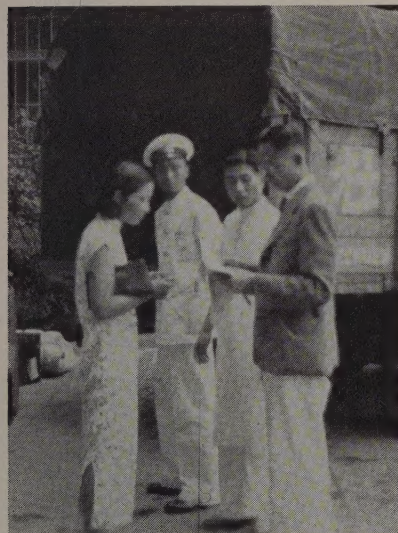
Out west in free China a medical

unit staffed and supported by St. John's University, Shanghai, has finished its first year and has led an exciting life. The doctors are from St. John's Medical School, the nurses from St. Elizabeth's Hospital, Shanghai. Money came from faculty, students and friends of St. John's University.

One group has been doing preventive malaria work along the Burma Road; another has worked among wounded soldiers in some southwestern cities. About 30 nurses from St. Elizabeth's have been serving with the regular military forces.

One of the nurses with the western unit writes home to Laura Wells, her training school superintendent at St. Elizabeth's, about part of the trip. (Readers of Nicol Smith's "Burma Road" will feel at home.)

"Because it is the rainy season now, that spoils the highway very often. It makes much trouble. Any time the car will either dig in the mud or fall down from the high mountain. It is very dangerous but we can't wait, we have to go to the object place. Once our car was digged in the mud. So we all came down and carried the baggage down by ourselves and pushed the car to help the driver. When we spent four hours to get out the car it was dark so we could not go any further. We stayed in the car on the high mountain during that night with hunger and fear. We give typhoid, cholera and smallpox vaccine to the people each place where we stopped all the way along."



(Below) The Medical Unit stops for lunch on its way to West China. (Left) Happy nurses with the Medical Unit.



Perth Amboy Steeple Guide

ST. PETER'S CHURCH WAS CHARTERED



(Left) Guide to seamen, the steeple of Old St. Peter's against a summer sky.

had even half fulfilled its destiny as a new London. Someone bequeathed to it the Long Ferry across the river to South Amboy, and the church ran this ferry for awhile.

Today the parish has sold most of the excess land, and the first two churches have given way to a third that was built upon the old foundations atop the bluff in 1852.

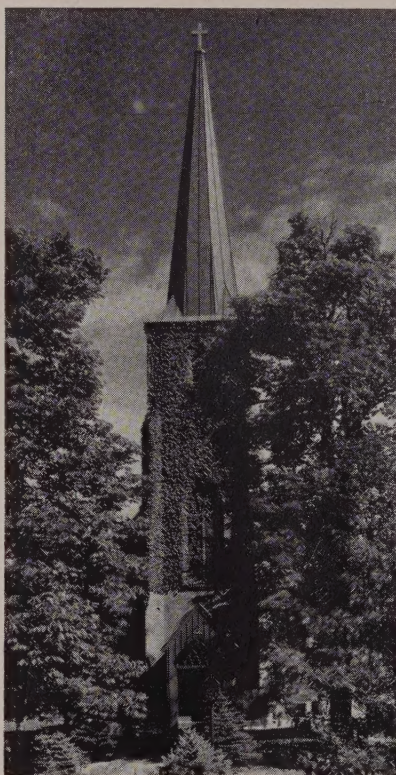
Among the treasures that this parish

Almost every tourist who inspects the churchyard notices, close to the building, a tombstone pierced by a bullet. Few notice that the man beneath it was "buried twice," or rather that two dates for his death were carved in the stone because of the calendar change made at that time.

The bullet hole is a clue to the perilous position St. Peter's held during the American Revolution. Once a garrison town of the British Army, Perth Amboy was taken by the patriots early in 1776, and the church served as barracks for the soldiers. The Colonials placed an 18-pound gun in the churchyard, and from there they attacked a British brig of war riding at anchor in the harbor just below. The return fire did no good to some of the tombstones or to the church windows.

The year 1789 was a high point for St. Peter's. A Scotch trader from the Bahamas, seeing what a promising congregation had been built up among his fellow expatriates in Perth Amboy, donated a bell for the church. Its poetic inscription read: "In Perth Amboy My Sound Enjoy." In that

(Below) Mr. Charles K. Seaman, Sr., receiving his certificate of election as bellringer and a half-crown as his annual salary from the Rev. George H. Boyd.



(Above) A full view of St. Peter's, Perth Amboy.

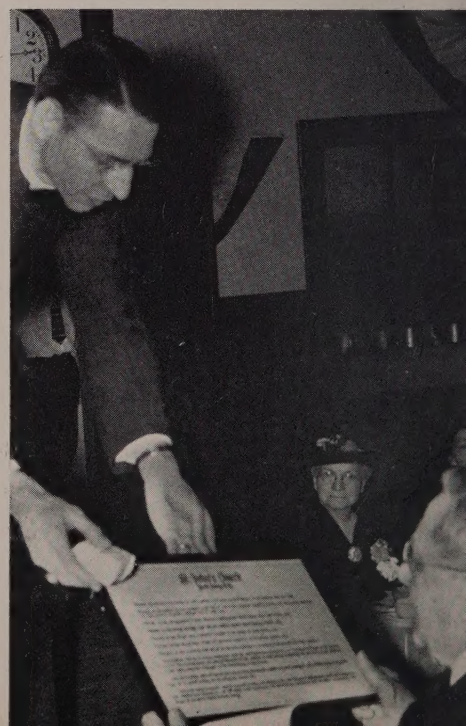
retains is its charter from King George I, issued in 1718. This document came on the same ship with the charter for the city. Also treasured is a silver communion set that was sent by Queen Anne in 1706 and used regularly until a few years ago. Antedating the Queen Anne silver by nearly a century is a 1612 communion set with a chalice hardly four inches high.

Acme Studios
MANY buoys mark the channel in the harbor of Perth Amboy, N. J., but old-timers, like generations of seamen since pre-Revolutionary days, sail into port with the tall steeple of St. Peter's Church as their beacon.

St. Peter's, the oldest parish in New Jersey, has had a colorful history of its own and an important role in the building of America. From the day in 1685 when Anglican leaders met at a government house to hold their first Church services, from the day in 1705 when the first church building was opened on the site of David Mudie's grist mill, St. Peter's Parish has led a unique, eventful life.

In those early years, the 1660's and afterward, Perth Amboy was to be "the London of America." Just across narrow Arthur Kill from the end of Staten Island, it received the ships that sailed past Sandy Hook into its harbor. The town fathers, in their houses along Water Street, could look twenty miles out to sea. There was a river, the Raritan, on whose fertile banks the thrifty Scotch settlers planted their crops.

Standing high on a bluff above the waterfront, St. Peter's Church serenely played a leading part in the early events. The parish acquired much land as gifts of loyal members, land that would have been priceless if the town



Many Seamen Into New York Harbor Port

GEORGE I ● OLDEST IN NEW JERSEY ● RETAINS OLD CUSTOMS

same year the first ordination in New Jersey took place at St. Peter's. There, too, a dozen of the clergy met to plan the history-making General Convention of 1789, at which the Prayer Book was adopted.

Many clergymen have served St. Peter's during its lifetime. Most saintly of all was the Rev. James Chapman, who was there from 1809 to 1842. Today the Rev. George H. Boyd is rector, while the Rev. W. Northey Jones, who served from 1914 to 1935, is rector emeritus.

In the congregation, too, have been men of great prominence. Among the tombstones in the churchyard are those of John Watson, known as the first American portrait painter, and William Dunlap, a playwright who is sometimes called "the father of the American theater." Over at one end of the yard is the grave of Thomas Peterson, the first Negro to vote under the fifteenth amendment.

The last place selected by Perth Amboy's zealous goldseekers to dig for Captain Kidd's buried treasure was St. Peter's churchyard. But mischievous onlookers frightened away the diggers, and no treasure was unearthed.

From the days when the first Anglicans arrived in Perth Amboy and started services, St. Peter's has always been a family church. Today it remains so. Descendants of former parishioners return to Perth Amboy for special occasions. Every service, every organization, every activity shows this family influence.

St. Peter's has one of the last paid bell-ringers. His position has long been honorary, but he still receives his half crown a year in accordance with the 1718 charter.

While it clings to tradition, St. Peter's is a forward-looking parish. Many projects have been started there in recent years. For example, there is the plan of outdoor services in the memorial garden at one corner of the churchyard. A loud-speaker concealed in the memorial stone sends both speaking voices and music from the church to a congregation outdoors. The music of the organ also can be amplified from the belfry, and the chimes can be heard a mile and a half away.

At Christmas-time the congregation uses all its facilities to advantage. The church is floodlighted from every direction so that it seems to stand out in

air. Indoors this creates a twilight that is beautifully augmented by candles. In the memorial garden there is a carol service.

The business of St. Peter's is conducted not by the vestry alone but with the aid of a parish council, composed of representatives of all organizations. Last year the council raised money to repaint the church. This year its project was the rebuilding of the steeple, which was accomplished with 200,000 pennies collected by the congregation.

Pride of all St. Peter's is its choir school. The fifty boys and girls who attend it go to public schools and report to the church several afternoons a week for intensive choral instruction. Their training begins at the age of 8 or 9 and continues for about five years. Four boys each year are graduated to the position of junior page and three to full page. In the latter position they receive training as acolytes.

One boy each year achieves the highest position in the choir school, that of senior page. No easy job is his, for he must keep the records, enforce any

(Continued on page 32)

(Below) An idle moment for some of the uniformed choristers of St. Peter's Church, Perth Amboy, N. J. The Rector of St. Peter's, Mr. Boyd, is leaning against the churchyard amplifier which carries hymns and services out into the open. Some of the historic old tombstones can be seen in the background.

Acme Studios



Out of Mud Huts Come Bontoc School

USEFUL CRAFTS ARE TAUGHT GIRLS OF ALL SAINTS' SCHOOL

An example of the useful arts which girls of All Saints' are taught is shown below, left. Here is one of the girls at the weaving loom. At the bottom, left, typical old Bontoc man.



OUT of a hut with a mud floor and a thatch roof with a queer high pitch, a roof so unsanitary and at the same time so artistic, as unsanitary things often are, come timid scraps of naked or ragged children to the schools of All Saints' Mission, Bontoc, Philippines. A few months pass and they have turned into bewitching little girls and boys. A few years pass and they are serving their people as teachers, social workers, nurses, housewives or business men.

Children are the strength of the mission. There are over 400 under its wing, either in its outstation schools or in the two schools at Bontoc, one for boys, one for girls, or living in the mission dormitories while attending higher grades in the government school.

The girls learn to be proud of their native crafts while they make lace or weave the characteristic striped cloth on mission looms.

Life is kept simple in their well-built dormitory, made of concrete to resist the typhoons that sweep away whole villages. The church, planned and built by a former missionary, the Rev. William H. Wolfe, is loved by

them. It is something to hear responses sung by the hundred or more young voices of the dormitory children.

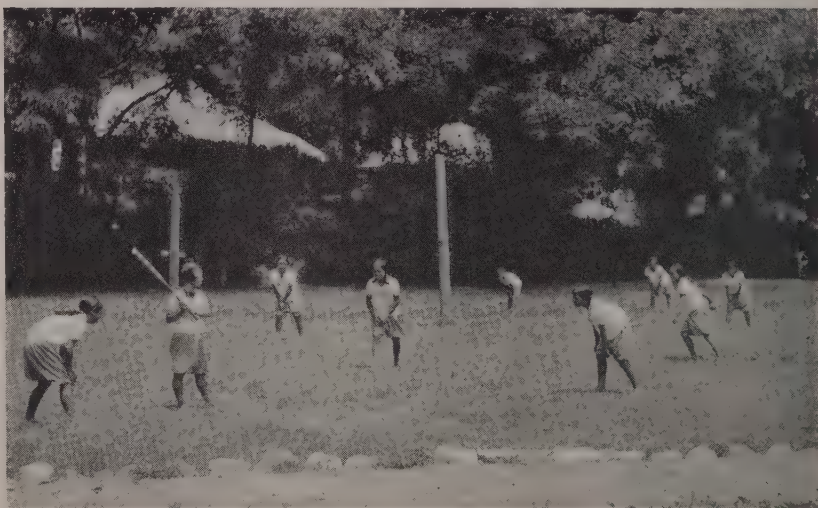
Girls' Friendly Society scholarships, \$60 a year for one girl, have been invaluable. Deaconess Kate Sibley Shaw, head of the girls' school, says that the school would almost certainly have had to close without their help. In 1940 the Girls' Friendly Society is contributing \$2,000 to the school as the G.F.S. national mission object for the year.

School fees help but few of the parents can meet the full cost. Sometimes former students employed in the gold mines near Bontoc send money to help younger students.

The students do as much of the mission work as possible. Cleaning up the grounds is one of their daily chores.

There are more Church members, primitive people of the Igorot tribe, to be taught and trained by two clergy at this single mountain mission of All Saints' with its ten outstations than there are in any one of several whole missionary districts in the United States or abroad.

Baseball may not be the "national game" in the Philippines but at least these girls of All Saints' School enjoy an occasional contest on the diamond.



Youngsters

N PHILIPPINES

(Right) Bontoc Town, showing mud huts;
(center) petroleum tins help clean up the
grounds; (bottom) Exterior view of All Saints'
a U.T.O. building.

Bontoc has 4,166 baptized members of whom over 1,200 are communicants. Confirmations the past year were 162.

The task of shepherding this throng would be less difficult if they were all educated people able to use Church reading matter and other helps, just as the support of the work would be less difficult if the people had any material resources, for they are interested and generous. But they are hardly a generation out of heathendom. They are still held down by the influence of a religion that is cruel and by destructive superstitions. They have everything to learn about the new world pressing in upon them. The young men and girls and the young parents know the new ways but the older generation is still able to exert a malign influence.

The clergy are the Rev. Clifford E. B. Nobes and the Rev. Eduardo Longid, Igorot deacon. Besides Deaconess Shaw there are one or two other American women on the mission staff if no one is on furlough or necessarily transferred to help elsewhere.

(Below) These six girls are supported by the Girls' Friendly Society of the Diocese of Pennsylvania.



FORTH - August, 1940



Amid Icy

CHURCH HAS

Scenes such as that at the left are common at St. Thomas' Mission, Point Hope, Alaska. The group has just come from services.

ICY winds sweep down across the Polar Sea to the flat northeastern shore of Alaska. Winds and winter storms keep the place stripped of trees. Here dwell Eskimo, dressed in furs, eating seal and whale and walrus. The fence around their little graveyard is made of the jawbones of whales. Reindeer supply both food and clothing. Some of the houses have a frame of driftwood covered with hides. Through long dark winters the ice barrier piles up along the shore, the white man's thermometer goes down and down, while the snow drifts higher and higher.

Here in this desolate region, 163 miles north of the Arctic Circle, the Episcopal Church has been at work for fifty years, St. Thomas' Mission keeping its 50th anniversary this summer. Probably nowhere in the world is there a community more completely within the Church. Over 500 are baptized and nearly 400 are communicants, by

One of the most unusual cemeteries in the world perhaps is that at Point Hope, Alaska, where the Church has carried on her work among the Eskimo for half a century. Below is a general view of the cemetery. The fence around the whole plot as well as those around individual graves consists of jaw bones of whales which have been killed at Point Hope during many generations.



(Above) A simple cross surmounts St. Thomas' Church, Point Hope, Alaska. Here is shown a group of friendly Eskimo after services in St. Thomas'.



Winds of Arctic on Polar Sea

WORKED WITH ESKIMO AT POINT HOPE FOR FIFTY YEARS



Archdeacon Frederic W. Goodman (above) has been at Point Hope fifteen years.

far the largest group of communicants in all Alaska.

The Ven. Frederic W. Goodman, D.D., has been priest in charge since 1925, fourth in the line of devoted men who have given years of service in this isolated place. The three before him were Driggs, Hoare and Thomas.

Just over fifty years ago Admiral (then Lieut. Comm. C. H. Stockton on the bridge of the coast guard cutter *Thetis*, nosing its way through the ice along the Arctic coast, dropped anchor off Point Hope. From the ship's bridge bundles of old fur could be seen on the beach. It looked as if the village were cleaning up and had brought its refuse for a high tide to carry away, but when the ship's boat came to shore the bundles sat up. They were sick Eskimo.

Their condition was not due solely to their ignorance and isolation but to the degrading contact, physical, mental and moral, with the white men who had come on whaling ships. The Commander appealed to mission boards and in 1890 the Board of Missions of the Episcopal Church sent John A. Driggs, M.D., of Wilmington, Del., to establish a mission.

The Eskimo were not unnaturally

afraid to visit him. One small boy was lured in by an effective use of pancakes with syrup; others followed. Soon Dr. Driggs had a school going that flourished until 1924 when the mission handed it over to the government, which now maintains it.

In 1903, thirteen years after Dr. Driggs' arrival, Bishop Rowe made the first visitation to the mission and ordained him to the diaconate. The whole village came to look upon Dr. Driggs as friend and guide. He worked there 18 years with but three furloughs and then retired, only to take up his residence still farther north at stormy Cape Lisburne where five years later he died and was buried.

The Rev. Augustus R. Hoare followed at Point Hope, and for 12 years built up the work. In 1920, returning from a long visitation of villages to the north, he was unloading his sled load when the young white school teacher, somehow deranged, shot him without warning and killed him.

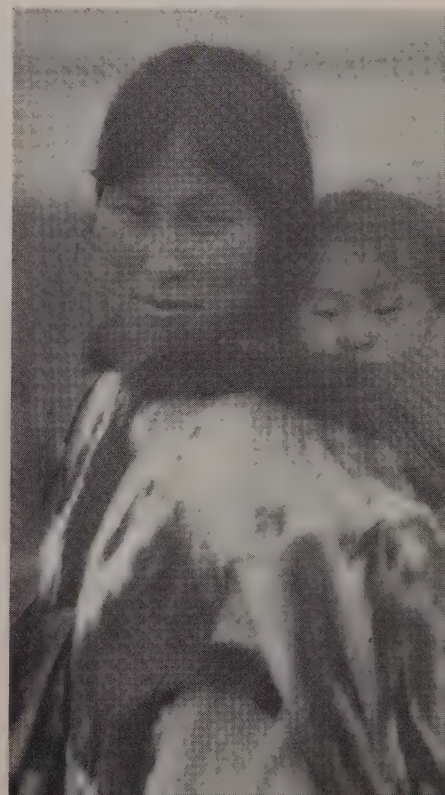
The Rev. William A. Thomas, who had substituted for two years while Mr. Hoare was on furlough, courageously returned to take charge of the mission. A nurse and school teacher were added to the staff and he married the nurse. This was the only period when the mission had a woman worker. Traveling thousands of miles by dog-sled, man and dogs equally tireless, Mr. Thomas continued and extended the Church's work.

When he and his wife went to take charge of All Saints' Church, Anchorage, on the southern coast of Alaska, in 1925, the Rev. Dr. Goodman was made archdeacon and took over the work at Point Hope. He too had been there to substitute during furloughs but when he accepted this appointment he was on the staff of Trinity Church, New York. It would be hard to find a greater contrast than to go into the Arctic silence from the rush and roar of Broadway at Wall Street, and from Trinity with its long tradition and glorious music.

Dr. Goodman, English by birth, with some years of service in Canadian mission fields, has greatly improved and added to the mission buildings and extended the medical equipment. He has translated and printed the most frequent Prayer Book offices into Eskimo, the first time the language has been printed. In English Dr. Goodman has printed two series of addresses, one on the "Gospels for the Christian Year," one on the "Ministry of Jesus," in language simple enough for use by Eskimo teachers and lay readers when the people are far off on their trapping trips. The books are used also by reindeer herders in their isolated camps.

So the earth turns, through half a century, and in these high polar latitudes the long arctic night gives way to brief summer and then comes on again, with storm and cold, but the Church continues, never long without a priest to care for its loyal Eskimo children.

(Below) An Eskimo mother with her baby at Point Hope, typical of many whom the Church serves.





Robert Patton, Father o

DYNAMIC LEADER OF MANY CHURC

(Left) Dr. Patton about the time of the Nation-Wide Campaign. He was director of the American Church Institute for Negroes at this time also.

morning the Negroes were all back at the plantation.

Before he was 10 years old, young Bob Patton conducted a school for Negro children on the plantation, as his mother previously had done. Today, as director of the Institute, he has immediate contact with eight Negro schools and colleges, which have nearly 4,500 regular students and



(Above) The future Church leader, at 3.

touch the lives of 35,000 persons each year.

Several years were to pass before these childhood experiences would lead Dr. Patton into active work for the colored race. Meantime he was a rector in Virginia and Pennsylvania and a chaplain in the Spanish-American War. In 1906, he became secretary of the departments (now provinces) of Sewanee and the Southwest, whose territory extended from the Atlantic to the eastern boundary of California. Then in 1910 he gave up this exhausting job to be provincial secretary of Sewanee, which reached only to the Mississippi.

In those days Dr. Patton became an extensive traveler, and once he covered 63,000 miles in a single year. He averaged 50,000 miles a year, or twice around the world. Nowadays he has cut that down to just one and one-fourth times around the world, and he thinks he is taking it easy.

During his travels since 1906, Dr. Patton has preached everywhere the doctrine in which he firmly believes: Take care of the world mission first, and the parish will take care of itself. A man of great personal appeal and rare speaking ability, he has appeared in many cities before some of the largest crowds ever assembled under Church auspices. His audiences have outgrown churches and even assembly halls and more than once have overflowed into the street.

Dr. Patton has often spoken every day for a week in the same city. On one occasion, a few hours before a meeting in St. Louis, a severe storm blew over trees, halted transportation, and left widespread damage in the city. But 1,600 persons attended his missionary meeting.

When he was offered the directorship of the American Church Institute

(Below) College student, Mr. Patton.



DYNAMIC personality; master public speaker; staunch apostle of the Missionary Cause; father of the Nation-Wide Campaign and director of one of America's great systems of Negro education—this is Robert W. Patton, who on Jan. 1, 1941, will retire after fifty-five years of active service to the Church.

Credit for developing the Nation-Wide Campaign and winning to it the support of the Board of Missions after a twelve-year struggle goes to Dr. Patton. But that is not the only accomplishment for which he will be remembered. A quarter of a century of continuous service as director of the American Church Institute for Negroes also has made his influence felt throughout the country.

On a Virginia plantation he was born, the son of the owner, just four years after the close of the Civil War. He learned at home the meaning of devotion to Negroes. At the close of the war his father turned the slaves over to the freedmen's commission, which had been organized to care for them. But the commission had little immediate aid to offer, and the next

the Nation-Wide Campaign

ENDEAVORS WILL RETIRE SOON

for Negroes in 1914, Dr. Patton was certain that he couldn't handle the job and remain provincial secretary. He had been interested in the Institute since it was started eight years earlier, at the same time that he took up his provincial work. His esteem for the Negro race had not lessened since childhood.

Another incident that carried him back to his youth was the deciding factor in his acceptance of the Institute work. In the same year, 1914, the last of his mother's former slaves died. On his deathbed the loyal Negro sent word to Dr. Patton to bury him "on Miss Sally's land and in Miss Sally's religion." This expression of the Negro's loyalty did as much as any other one thing to shape Dr. Patton's future course.

Today he says the combination of Negro work and missionary promotion was profitable to both programs. Everywhere he went he was able to use his Institute experiences as a colorful, personal, immediate example of the Mission. His stories captivated audiences, and missionary giving increased.

He insisted throughout that others could make such a mission program

(Right) Robert W. Patton today, as he completes fifty-five years of outstanding service to the Church and prepares to retire.

work as well as he, if they gave it adequate preparation and had a story to tell. The aphorism that he taught his lay helpers was: "Nine men out of ten will believe and do what the tenth man tells them, if the tenth man believes it and does it himself."

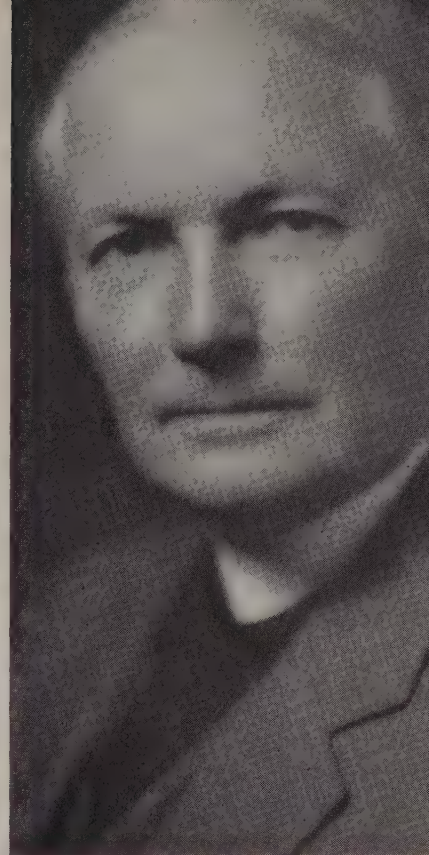
The high point of Dr. Patton's



(Above) Dr. Patton in 1932 at ceremonies marking the laying of the cornerstone for industrial building at Voorhees School. At right is the Rev. Dr. W. H. Milton.

career came, he says, in 1919, when the General Convention endorsed the Nation-Wide Campaign which he had been advocating and in fact carrying on for years, unauthorized and at great personal expense. It has been estimated that the increased giving for all Church purposes as a result of the Nation-Wide Campaign totaled \$191,000,000 between 1919 and 1929, or more than \$19,000,000 a year.

At that same General Convention it was decided that the Institute and similar agencies, which had been authorized by the Church but not financially aided by them, were to receive a fair share of the Church's income. This was a triumph for Dr. Patton.



Blackstone Studios, N. Y.

His first visit to an Institute campus—that of St. Paul's Normal and Industrial School at Lawrenceville, Va.—left an indelible impression. He had been accustomed to seeing the Negroes in comparative poverty and ignorance. There on the campus he saw them "blooming, with new faces, new manners, with all their natural charm but with a new finish."

"That point where the two races meet in mutual helpfulness," Dr. Patton says of the schools, "creates in you something you never felt before, a feeling of something big."

Education and religion, he contends, are not separate and parallel courses but are infused in each other. This he illustrates by the Institute schools, where religion can be felt, if not seen, at all times.

Such an infusion of religion he regards as extremely important to the schools. As Dr. Patton explains, education in itself does not make a man better or worse. It merely emphasizes what he is, sharpening his tools for evil or increasing his ability to do good.

In his childhood, when he was con-

(Continued on page 31)

(Below) Provincial Secretary



New Life Engendered at Philadelphía

OPTIMISTIC OUTLOOK, INCREASED ACTIVITY AND ATTENDANCE

TURNING a parish into an ecclesiastical guinea pig has had some useful results at the Church of the Epiphany, Germantown, Philadelphia, one of the forty parishes throughout the country chosen last year by the Department of Christian Education of the National Council for a clinical experiment.

A quick glance down the list of accomplishments thus far achieved reveals these outstanding items: A rector with a new outlook burnished by optimism. A parochial life revitalized by a working congregation. An increase of 10 to 15 percent in regular Sunday attendance at Church services.

A man with an inordinate fondness for statistics is the Rev. J. Wesley Twelves, rector of Epiphany, Germantown. He carefully prepared last year a chart of the parish finances over a long period. Its graph swung steadily downward, revealing a widening gap between income and outgo. That naturally caused him some worry, but what concerned him most deeply was what was happening to his people. Why were they not coming to church more faithfully? Why were they not giving more generously? Where were the young people?

The selection of his parish as one of the Coöperating Centers gave him the opportunity for just the kind of parish inventory that he hoped would discover the causes of that graph's sickening nose dive. His hopes were realized when the survey uncovered the weak spots in the parish structure, at the

same time showing a number of valuable assets.

Among the weaknesses were the Church school and lack of an adequate program to interest either young people or adults. The outstanding assets were a beautiful church building, a splendid parish house and a lovely rectory in the midst of a community that left little to be desired, and a small group of loyal parishioners who could intelligently grasp the situation and were eager to go to work on the problem.

A parish Conference made a detailed study of the survey and recommended, among other things, the formation of a Parish Council, made up of representatives of all organizations and groups in the parish. Organized in January, the Council set about making things hum, doing first those jobs that seemed most immediately needed and feasible. At a recent meeting of the Parish Council, reports of the various groups indicated some ground gained. Some accomplishments to date were:

Through a number of activities organized for young people, a great need for self-expression is being filled. These activities include: A Girl Scout Troop of 35 members meeting every Friday night under the leadership of one of the young women of the parish.

A group of 20 boys and girls between the ages of 15 and 20 meets every Sunday morning for study and regularly participates in other activities of the parish.

A group of about 15 young men

William C.

Photos by

between the ages of 21 and 30 is carrying out a program which includes ushering at church services, supervising Play Night activities, acting as a transport corps to bring people to church and to take younger boys of the Church school to places of interest on Sunday afternoons. They also are interested in improving the physical fabric of the parish.

(Below) Each Church School group at Lent and accepted a quota for its share shown putting



(Below) No jitterbug contest, just good clean fun, on Play Night at Epiphany Church, Germantown, part of the parish's revived activity.



The Parish Council, including representatives of all organizations, planning a P



Parish Through Educational Experiment

AMONG RESULTS OF WORK AT EPIPHANY, GERMANTOWN

by Faust

Author

A similar group of young women has been organized as a Junior Woman's Auxiliary, under the leadership of the rector's daughter, Miss Elizabeth Twelves. These two groups—young men and young women—collaborate on parish projects and social activities. Individually and as a group they have developed a genuine interest in the parish and its welfare.

Parish chose a mission project last Lenten Offering. Little Louise Peirie is on the Cross.



of various parish groups and program, is shown below.



A parents' group coöperates with the teachers of the Church school, meets to study and discuss constructively problems concerning the children, and to create a religious interest among all the parents in the parish. This group already has begun to build a library of helpful books in the parish house. The books, mostly of a religious nature, are for parents, children, teachers. Reading clubs, to stimulate religious reading, are planned as a project for development later.

A student council has been established in the Church school, its members drawn from the older classes. This council meets weekly and devotes its efforts to the discovery and application of ways and means to further the welfare of the school. The council publishes a Sunday School paper, written by the children themselves. A rotating plan has been worked out to enable members of the Junior Choir to gain experience by singing with the adult choir at regular Sunday services.

One of the outstanding results has been along recreational lines. Every Tuesday evening is Play Night. About 30 or 40 young people of various ages attend these activities, which include roller skating in the spacious basement of the parish house, badminton, table tennis, darts, handball and dancing. Wednesday night is reserved for young married couples.

The parish is taking the leadership in a movement to inaugurate a playground program in the community. This was one of the needs revealed in

the survey. Other churches and public schools are coöperating. Desirable sites are now being sought and plans for equipment and supervision are being considered.

Already questions are being asked. "What have these things done for the parish?" "Have people been brought into the Church?" "Is the attendance better at services?" "Are more children coming to the Church school?"

Here is an example of one person brought back to the Church. He is a young man of 24, who attended Epiphany's Church school until about ten years ago, then drifted away. Some of his friends in the young men's group induced him to come out and see what was going on. He has since been baptized and recently was confirmed by Bishop Taft. A large group of young men, of whom only three or four ever attended church with any regularity, is now a part of each Sunday's congregation.

It is too early to know all the answers. The yeast has been planted, and, warmed by real interest and hard work, it should grow and increase rapidly. The healthiest sign so far is the revival of interest in the Church as a living, concrete and forward-looking part of the community life. Congregations are a little larger. More young people are coming to the church. The offerings are a little more generous. The people of the parish know each other better and a fellowship that will pay big spiritual dividends in years to come is being developed.

(Below) The Parish Educational Committee (l. to r.): A. M. Boyd, Mrs. Lewis R. Levi, Miss Elizabeth Cubberly, the Rev. J. W. Twelves, rector; Harold P. Weaver, chairman.



Does Cod Liver Oil Taste

NIPPON CHILDREN OF TRAINING SCHOOL

COULD it be that cod liver oil tastes better in Japanese than it does in English? Certainly the good little kindergarten children of the Church Training School at Sendai offer no resistance.

The Japanese name of this school is

Aoba Jo Gakkuin, Greenleaf Girls School. Greenleaf is an older name for Sendai, the big small-town on the northeast coast of Japan where the Rt. Rev. Norman S. Binsted has his headquarters as bishop of the Tohoku district.



(Above) Ichiko Fujita administering cod liver oil.

Down With the *Athenia*

To the bottom of the Atlantic when the *S. S. Athenia* was sunk went carefully chosen materials which were to be used at the Church Training School in Sendai, Japan. From many ports on her way home, Miss Bernice Jansen, teacher at the school, had collected children's costumes and dolls. They were from Singapore, Indo-China, Ceylon, Cairo, Italy, Switzerland, France, England and Scotland. Films she was to use in her teaching and her talks in America also were lost. Miss Jansen was rescued after several hours in the water after the *Athenia* disaster. She suffered severe head injuries.



(Above, right) Manual training in the kindergarten connected with the Sendai school;
(below) A Puppet Show, Little Black Sambo, made and shown by the girls.



The school trains kindergartners and Church workers. For practice, it has its own daily kindergarten and Church (Sunday) school. There is also a Graduates' Club meeting on Saturdays.

The kindergarten children have manual training problems of their own. More advanced was the project taken on by the primary grades of the Sunday school when the children's chapel needed an altar. The altar they made is shown in the picture. White aprons are not peculiar to the mission; they are *de rigueur* for all small school children in Japan.

Little Black Sambo, world-famous tiger-subduer, is the subject of one of the marionette shows made and operated by the girls in training. Later they use their skill for recreation and instruction in the rural communities where most of them go as kindergarten teachers.

Miss Bernice Jansen of Red Wing, Minn., teacher at the training school

Better in Japanese?

SENDAI SEEM TO RELISH IT

and supervisor of some fourteen country kindergartens, makes about three country trips a year to visit and advise in the rural missions. Most places are off the railroad. The common mode of travel is the basha, Japanese for one-hoss shay.

no idea how few things we have to work with," Miss Jansen has discovered. Now on furlough, she has been figuring carefully on how to spend a United Thank Offering gift of \$150 for kindergarten materials to last through her next five-year term.



(Above) A country wagon by which Miss Jansen (center) and Miss Fujita make their visits. (Below, right) Primary children before the altar which they made as a project.

In the picture above, Miss Jansen is looking out the front window. Her assistant and comrade, Miss Ichiko Fujita, is at the rear window. Miss Fujita has been so deeply interested in the Church's work and so keen to do more of it herself that provision has been made through a United Thank Offering scholarship for her to study at the College of Education, Evanston, Ill., where she is now enrolled. She is the girl giving the cod liver oil in the picture on the opposite page.

Through Miss Jansen and the others the Church is pioneering in modern Christian education to meet the needs of the community in this rural part of Japan. The foreign staff is small, especially since the long illness and recent death of Miss Dorothy Hittle. Money is scarce, not only for salaries but for necessary supplies.

"People in the United States have



(Above) Youthful acolyte at the Sendai training school.

A Chinese boy in Manila, To Heng Kiaw, had been longing for a bicycle and had saved \$13 toward it when one night he heard about the hungry children in China. Next morning early he knocked at the door of the China Relief office with what looked like a whole bakery, \$13 worth of bread. The relief chairman thanked him and he left.

Consultation followed on what to do with the bread and someone had the bright thought of taking it to the Chinese school for auction. It brought \$140. With this amount more bread was bought and auctioned and brought in \$1,500, which was sent to China where, at the abnormal rate of exchange, it became about \$15,000 Chinese currency. Shortly afterward Mrs. Henry Ford heard the story and she saw to it that the small boy was presented with a bicycle.





A Real House

MANY EVILS ARE

Glimpses of what goes on at a "house of happiness" are given at the left. There is craft work; chess for the boys; sewing for nimble fingers; and folk dancing.



SOUTH of 30th Street, along the Drainage Canal." To those unfamiliar with Chicago, this means nothing. But actually it connotes a great deal, for it refers to that section of the great Middle West metropolis called "Bridgeport." Here a human story of thirty years' work on the part of the Church has been written which has all the qualities of a thriller.

Bridgeport is in the Chicago Stockyards area. Like most great city areas, it has known much of unemployment and poverty and attendant evils. It has known much of idleness and hunger and cold.

Thirty years ago, a group of women at St. Paul's Church, Kenwood, on Chicago's south side, decided to do something for the section. A group of children in St. Paul's Sunday school concluded that they would save their pennies and build a "House of Happiness" in Bridgeport. And that is just what they did.



During the intervening years, the House of Happiness has provided a place of wholesome recreation and education which has made it one of Chicago's leading settlement houses. Thousands upon thousands, young and old, have found here a place to play and work; to make known their troubles and to receive advice and assistance in meeting them. All this without regard to race, nationality, creed, financial capacity, or causes for distress.

Today the House of Happiness has two fine buildings, one completed and paid for (\$50,000) within the past year and a half. Night and day these buildings are beehives of activity. Kindergarten, rhythm band, handicraft, art, sewing, cooking, chorus, puppets, children's movies, health education, manual training, nature study, dramatics, athletics of all sorts, street play, summer camp, dancing, games, story hour, rug making, library,



f Happiness to Youngsters

IMINATED BY CHICAGO SETTLEMENT

Photos by Wesley Bowman Studios

Scouts and Camp Fire, social clubs, and adult education—these are some of the activities which attract residents of the neighborhood to the House.

Where do they come from? These bare facts relating to the territory within a few blocks of the House tell

At the right are other activities; art work; wood-working; and at the bottom a group of anxious faces, waiting to get into the House.

blocks. Finally, a bit dubious, the father came and joined the Men's Club; he told his unemployed neighbor who was given wise counseling, encouragement, food, and clothing.

And so the story goes. It is an endless one of neighborliness. "I like to think of our settlement as just such an Inn as our Lord described," says Miss Isabel Pifer, head resident, "an Inn where people can come regardless of race, nationality, or creed and find the friendliness and help of people who care. We sometimes overlook the importance of qualified places to which people in trouble can come or be brought for help, whether the need be material, spiritual, physical, educational, social, or advisory."

The wide variation of those served by the House is indicated by the fact that in a recent check-up, the following nationalities were represented: Polish, German, Irish, Italian, English, Lithuanian, Ukrainian, Russian, French, Greek, Scotch, Bohemian, Jewish, Austrian, and American. This same summary showed 304 in the boys' clubs; 641 in girls' clubs; 127 in adult clubs; 117 families (from two to fourteen in number) on the active social service files; 707 individuals using the library. They ranged all the way from babes in arms of mothers who came to nutrition, health, and cooking classes, to grandmothers and grandfathers who come to clubs or neighborhood entertainments. Last summer, 2,173 attended the summer Friday night community programs of the House.

Backing this work are some of Chicago's most prominent citizens. The Bishop of Chicago is president of the board. Miss Margot Atkin, past president and leader in the Chicago Junior League, is chairman.

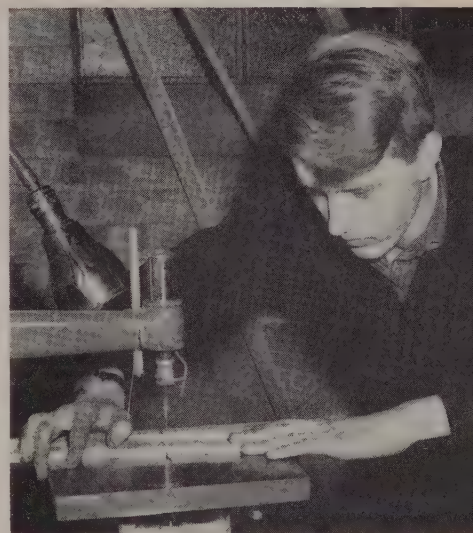
Today this settlement goes merrily on its way, helping human beings in all sorts of ways; truly a "House of Happiness."



The new Administration Building (Above) at the House of Happiness, Chicago.

the tale: 121 vacant, unusable lots; one public school; four parochial schools; one public playground; eight churches; fifty taverns and liquor stores. In the center, the House of Happiness, the only social agency.

Here's a typical case of how this settlement reaches out into the community: Anna, a little girl, came to cook. She remained to sew, learn ballet, take part in dramatics, games, and sing. She told her brother, Johnny, of the aeroplane building, the woodwork, and nature study groups. Johnny came and brought three pals. The mother heard so much about the "Happy House" she came to find out for herself; joined the citizenship, clothes remodeling, and nutrition classes and the Mothers' Club. The mother left Rosemary, age three, to hear the Playschool boys and girls sing. Rosemary made new friends as she played each morning with dolls and



400-Mile Auto Dash Saves Ranch Boy

TYPICAL OF ANTELOPE VALLEY CHURCH WORK

AN AUTOMOBILE dash of 400 miles over California mountains to a San Francisco hospital by an energetic deaconess recently saved the life of a ranch boy and is but one of many examples of how the Church is reaching out to rural America.

It happened in the Antelope Valley



Girls with pet puppy at daily kindergarten at St. Alban's Chapel, Yerington, Nev.

on the eastern border of California. Antelope Valley is a mile above sea level, shut in by hills and snowy mountains. It is on the California side of the California-Nevada line in Mono County, sixty miles due north of famous Yosemite Valley.

Although it is part of the missionary district of San Joaquin it is more accessible from the Nevada side. Bishop Sanford of San Joaquin and Bishop Jenkins of Nevada have put the valley under the care of Deaconess Margaret Booz who lives 50 miles east in Yerington, Nev., and it is also visited once a month or whenever possible by the vicar from St. Philip's Mission, Hawthorne, Nev., the Rev. J. T. Knight.

Coleville is the center of this 20-mile valley of dairy and cattle farms. A little Methodist church here was torn down thirty years ago, and since then there has been no religious work of any kind until two years ago when the deaconess began to teach the children

and visit the grown-ups. The school trustees and parents asked her to teach religion in the school one day a week. The nearest church building is 50 miles away. After several months' work overcoming the indifference of many years and considerable ignorance, she presented 21 people, children and adults, for baptism.

She carries on similar work in another valley, on the Nevada side, and visits isolated families on ranches. There is no railroad in this region. The highways are oiled but the back roads, in Deaconess Margaret's opinion, are probably the worst corduroy in the country, molasses in winter and hub-deep with alkali dust in summer-time.

At her headquarters, St. Alban's Chapel, Yerington, the deaconess

Deaconess Margaret with two of her many god-children.



teaches town children and another 25 or so collected by the mission bus from the ranches around. One little girl walks two miles through back lots to meet the bus on a highway. Yerington has some 500 people and in spite of the presence of Baptist, Methodist and Roman Catholic churches, only a third of the children were formerly getting any religious training. The town has seven saloons.

There is endless need of social work



Vacation school days for the children.

among these people. They have few resources and are glad of all sorts of help, from legal advice and library books to shoes for the children.

The Woman's Auxiliary of Trinity Church, New Orleans, has given subscriptions for FORTH to the Howard Library and the New Orleans Public Library. A W.A. officer there says: "If you want to know what your church is doing throughout the world, read FORTH. If you want to renew your spiritual self, read FORTH." Miss Amelia Wharton is the magazine's representative.

Every family at St. John's Chapel, Bernardsville, N. J., now subscribes to FORTH, the vicar, the Rev. Robert S. Boshier, reports. Seventy-four subscriptions recently were received from St. John's in one order.

Wood-working is part of the vacation work.



The Story of

Maher-Shalal-Hash-Baz

(Right) Samuel F. Downer reading Evening Prayer at the Wayside Cathedral on the streets of Athens, Ohio.

MAHER - SHALAL - HASH - BAZ, familiarly known as Junior but recognized by the general public simply as an old Ford, is one of the leading characters in an unusual story of rural work done by college students in Southern Ohio.

Maher-shalal-hash-baz, named after one of Isaiah's sons, is a means of transportation for some of the seven students at Ohio University, Athens, who carry on regular services in three country missions under the direction of their college chaplain, the Rev. Robert G. Purrington.

The seven men are all recruits from



(Above) David Spencer and Roy Welke with Maher-shalal-hash-baz.

the Episcopal Student Club, which has 135 members on the Ohio campus. Six of them are planning to study for Holy Orders.

This work began in May, 1938, when Mr. Purrington moved from the San Luis Valley field in Colorado to Athens as chaplain of Episcopal students, rector of the Church of the Good Shepherd and rural worker in two counties in the Diocese of Southern Ohio.

Outside Athens he found two churches, St. Paul's at Logan in Hock-

ing County and Epiphany at Nelsonville in Athens County. They are in the midst of the coal fields, but the industry there is dying out, and many mines are closed. In addition his field contains Carbondale, a suffering coal community where Miss Eleanor Gifford is resident worker at Christ Neighborhood House.

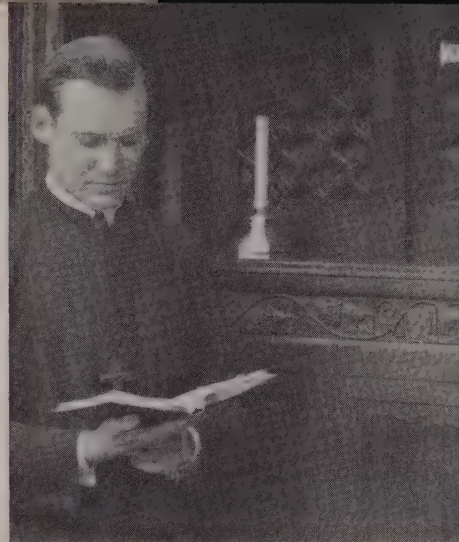
These three places and his home church kept the rector moving constantly during the first Summer, when he conducted services Sunday morning, afternoon and evening, each in a different community.

It was when Mr. Purrington decided to take on a fourth church that he most needed help, and it was then, by coincidence, that the first university student interested in pastoral work presented himself to the rector.

In the little town of McArthur, in Vinton County, stood an unused Episcopal church with sagging chimneys, sagging floor and a roof about to cave in. Its only illumination came from gas lights, its heat from ancient gas stoves that were a menace as well as an eyesore. The families that had once worshiped there had long since gone elsewhere for services. But they wanted to get back into their own Trinity Church, and they demonstrated that to Mr. Purrington by raising \$500 for repair work.

With an additional gift from the Department of Missions the job was done. Roof, floor and walls were improved. A new furnace and electric lights were installed. In January, 1939, Mr. Purrington held the reopening service with a crowd of 250 persons in a church built to hold 140. The Vinton area became officially a part of the rural field known as "The Episcopal Church in the Hocking Valley."

The young man who took over services at McArthur after the opening was



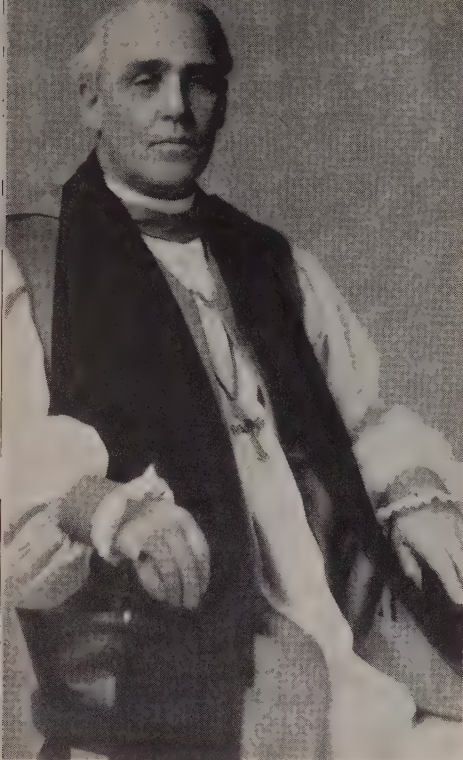
Wendell Thomas of Dayton, Ohio, who had enrolled at the university in the Fall of 1938 with the intention of studying for the ministry. He had already worked with the rector in services at Good Shepherd.

After nine years of idleness the McArthur church now holds regular services on Sunday morning and Wednesday evening. It has an electric organ and a vested choir. Last Spring the first class in twenty-four years was presented for confirmation.

Following in Mr. Thomas's footsteps during the Summer of 1939 came Samuel F. Downer, president of the Episcopal Student Club and a general campus leader. Since last Fall he has conducted Sunday morning services in both Nelsonville and Logan. Mr. Purrington carries on at Athens and sets aside a half day or so every week to visit each mission field. Once a month he has Holy Communion in two places.

For the last six months the cars that have gone out to Logan, Nelsonville and McArthur have carried not only the two student leaders but five volunteers who are learning the work. They are Robert Cook of New York, Wayne Myers of West Virginia, Carlton Philips of Massachusetts, David Spencer and Roy Welke of Ohio.

The Church's ministrations in the Hocking Valley are not yet complete, for there are still some untouched places where only one child out of ten goes to any Sunday School. But the use of college assistants enabled the rector to hold 367 services during 1939 in the three rural churches, where only a fraction of that number was possible before.



(Above) Archbishop Owen

Canadian Prelate at Kansas City

A distinguished visitor to the General Convention in Kansas City in October will be the Most Rev. Derwyn T. Owen, D.D., Lord Archbishop of Toronto and Primate of All Canada, who will address a joint session of the Convention and preach at Grace and Holy Trinity Cathedral, Kansas City, on Sunday, Oct. 13.

Archbishop Owen is head of the Church of England in Canada. He resides in Toronto and is known widely through the Church in the United States. His entire ministry has been spent in Canada, first as rector of parishes in Toronto, then rector and later dean of Christ Church Cathedral, Hamilton.

He was consecrated Lord Bishop of Niagara in 1925 and translated to Toronto in 1932. In 1934 he was elected to his present position, as Archbishop of Toronto and Primate of All Canada.

The Archbishop is tall, broad-shouldered, scholarly, with much dignity. With his country at war, he is facing many new problems in his jurisdiction, and he is expected to refer to the task of the Church in the world under existing chaotic conditions, in his convention address.

Day of Sacrifice

FORWARD MOVEMENT GROUP CONDEMNS DICTATORSHIPS

A STRONG condemnation of dictatorships which defy the State and a call to repentance, sacrifice and discipline in the days ahead are contained in a message to the Church issued by the Forward Movement Commission following a recent meeting.

While declaring that all nations are guilty to a larger or smaller degree for the "hellish conflagration" in Europe, the commission at the same time said: "We have to choose between the lesser of evils. There can be no compromise between Christian faith in God and dictatorships which defy the State," added the commission's message. "Today we Christians must be ready to sacrifice for truth and righteousness our possessions, our security and, if need be, our lives."

The world situation was brought before the commission by the Presiding Bishop. He spoke of his plans for proposing to General Convention an advance movement, saying "we need to carry on an aggressive war for God. We need today as never before a loyalty that drives us forth."

"Never has there been a time when it was more obvious that we are the chosen people. This because our hands are untied. It is our task to assume the leadership of making God's will dominant in the world."

After hearing the Presiding Bishop's proposal for an advance movement, the commission voted to place itself entirely at his disposal, to use as he sees fit in connection with his future plans.

A "Wayside Hymnal" is in preparation by the commission. This will be a companion volume to "Prayers New and Old" and will sell for five cents.

Bishop Hobson, chairman of the executive committee of the commission, declares that a new spirit is emerging in America under pressure of war. He pointed out progress which has been made by the Church during the past six years since the Forward Movement was started and expressed the hope

that under the Presiding Bishop's leadership, the Church would advance in the triennium ahead upon foundations now firmly established.

The Rev. C. Leslie Glenn of Cambridge, Mass., chairman of the commission's committee on conferences, estimates that half a million dollars is expended each year on summer and other types of conferences for laity. This committee has recommended that the commission undertake to convince the Church that "going apart to confer and pray with others" is as much a part of the Christian life as praying daily or attending regularly upon Church services.

Youth should be the primary concern of any advance movement in the Church, Bishop Maxon of Tennessee suggested, pointing to Hitler as an example of what can be done in this area. "We should use every device to teach our young people the essentials of Christian faith and living," said Bishop Maxon.

An extensive effort to make the Church visual education minded was endorsed by the commission. The plan was submitted by the Rev. James Fredrich of Hollywood, Calif., founder of "Cathedral Films." Mr. Fredrich told of plans for releasing a series of short educational films late this year. The first of these will be shown at General Convention in Kansas City. The commission will undertake to provide proper facilities for such showing.

Endorsement of the National Christian Mission, scheduled for this fall in twenty-six cities, was voted by the commission on a report by Bishop Sterrett of Bethlehem.

Literature for the Army, Navy and CCC camps was discussed and the executive committee authorized to proceed with such steps in this direction as it sees fit.

Reports on the sales of Forward Movement literature showed a steady increase, particularly in *Forward—day by day*.

English Memory

PARTICULARLY appropriate for the photo awards of FORTH this month seems to be "English Memory," (right) showing the spire of the parish church at Cockermouth, Cumberland, England. Wordsworth was born in Cockermouth and spent his youth there. The photo was submitted by Martha E. Bonham of Cleveland Heights, Ohio.

In the United States attention is centered these days on Washington. Second award goes to the photo below at the right, showing the Capitol from the steps of the new United States Supreme Court Building with the Defense Statue in the foreground. It was submitted by M. J. Moor of Washington, D. C.

And third award goes to the photo directly below of little Waltar Peasant II. He is affectionately referred to as the "assistant sexton" of St. Mary's-on-the-Highlands, Birmingham, Ala. He is shown hard at work (not too hard, however) with his broom. Photo submitted by Helen Marie Averett, Birmingham.

Your favorite photos and snapshots also might well win in FORTH'S monthly awards. Amateurs and professionals alike from all parts of the world are sending entries. FORTH pays five dollars for first award; three dollars for second; two dollars for third. All entries become the property of this magazine. Send them to: Photo Editor, FORTH Magazine, 281 Fourth Avenue, N. Y.

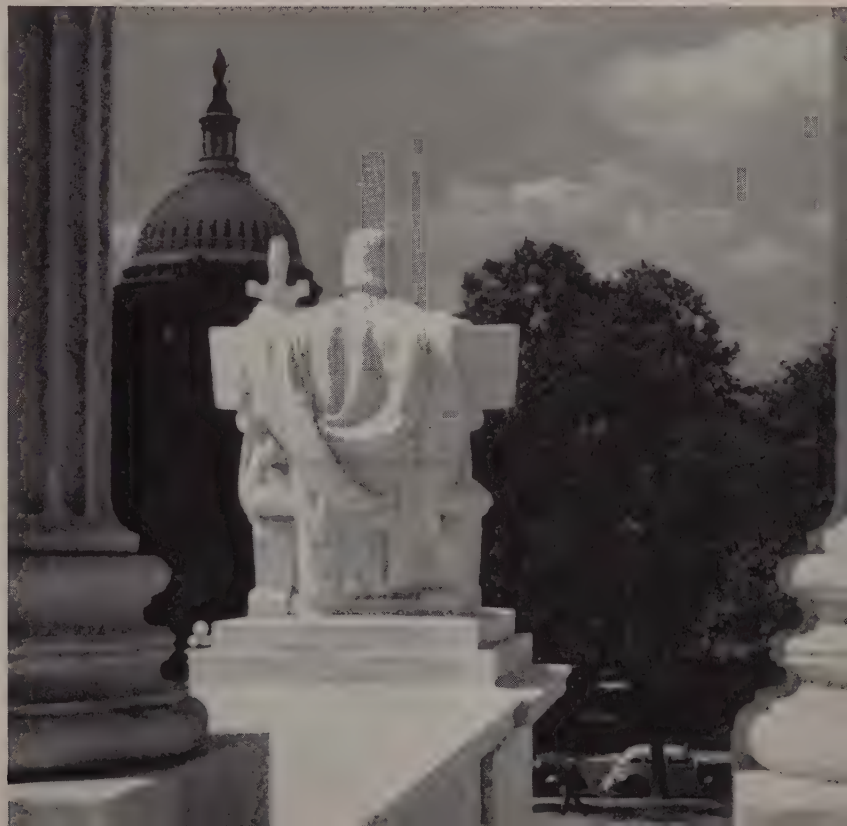




Photo by Marie Higginson

Fifth Avenue

Something different from the usual happenings on Fifth Avenue, New York, took place recently. Women of Church of the Ascension staged a flower show for the benefit of St. Lioba's Mission, Wuhu, China. Many a passer-by stopped to see and to buy and before the day was over, all the flowers, donated by parishioners, were sold.

At the left, is a glimpse of parishioners of the Ascension selling their flowers on Fifth Avenue. These women tell the story back of this sale—how they changed their minds about “missions.” A dozen young married women told the rector, the Rev. Dr. Donald B. Aldrich, they “did not believe in missions.” He said: “Very well. But why don't you?” So they decided to find out why. They read and talked and thought, especially about China. Somehow they began to think that Sister Constance of St. Lioba's was doing extraordinarily fine work. The flower mart and other ventures were the result. Today this group argues intelligently for missions.

Honor List Grows Rapidly

A RECENT order for 117 subscriptions to FORTH from Zion Church, Oconomowoc, Wisc., includes all the vestrymen and puts that parish on the Presiding Bishop's 100 per cent honor roll.

Other parishes that have joined the honor roll of vestry during the summer are:

Church of the Incarnation, Cleveland, Ohio.

Church of the Mediator, New York City

Christ Church, Waukegan, Ill.

Church of the Resurrection, Richmond Hill, N. Y.

Christ Church, St. Simon's Island, Ga.

St. Mary's Church, Kinston, N. C.

Trinity Church, Hoquiam, Wash.

St. Thomas, Newark, N. J.

Grace and Holy Trinity, Richmond, Va.

Blessing the Cucumber. In a confirmation class presented to Bishop Wing at St. James' Church, Leesburg, Fla., was a boy of twelve who carried to the altar rail a cucumber concealed in his pocket. The boy wanted the Bishop to bless the cucumber, at least indirectly; he would then plant it and he hoped for a good crop. His father is a produce broker. Now the boy is hoping for a bumper cucumber crop.

We found a widow with three small children living in a mud hut about 6x8 feet with a thatched roof sloping so that one could stand erect only in the center of the room. They had no bedding or warm clothing. We were able to get some for them and as soon as they had clothes they all came to church and Sunday school.—Sister Louise, Community of the Transfiguration, Wuhu, China.

A graduate of this year's class at Episcopal Theological Seminary, Cambridge, Mass., the Rev. Elson Eldridge left recently to fill a vacancy at St. Matthew's Church, Fairbanks, Alaska. He is a graduate of Dartmouth and a native of Chestnut Hill, Mass.

Italy's entrance into the war did not prevent the forwarding of a remittance for the United Thank Offering from Rome. The check was for \$75.

Refugees to Camps and Conferences

The Episcopal Committee for European Refugees is sending to summer camps and conferences nearly thirty persons, from children of 7 to adults, who have fled to this country within recent months. Other refugees will be entertained in the homes of both clergy and laymen during the summer.

The largest group will visit Girls' Friendly Society Holiday Houses.

Among the churches that are entertaining refugee children at their camps are St. Stephen's Church, Wilkes Barre, Pa.; Grace Chapel, St. George's Church and the Chapel of the Incarnation, New York City. A private camp, Miss Mary Gwynn's at Brevard, N. C., is keeping one boy all summer.

Meanwhile the Episcopal Committee is continuing to provide scholarships

for refugee students, Russians and Hungarians as well as Germans, of all ages from grammar school to college.

The Missionary Society of Nashotah House has entered into a partnership with the Bishop of Wyoming, by which a graduate of the school will be assisted financially in work in that missionary district. A graduate of Nashotah has been nominated by the faculty, approved by the student body, examined, accepted and appointed by the Rt. Rev. Winfred H. Ziegler, Bishop of Wyoming, and has started work. He is the Rev. John MacLaughlin, a deacon, and will have the pastoral care of St. Thomas', Lovell, and St. Andrew's, Basin.

News from Mission Fields

by

JOHN W. WOOD

New Bishop Travels. The day after his consecration recently Bishop Pithan left Porto Alegre for visitations in the States of Rio Grande do Sul and Santa Catarina. In five weeks he traveled more than 2,000 miles by train besides 200 miles on horse-back and on foot. He preached at thirty-nine services and confirmed 180 persons.

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China Refugees. St. Luke's Hospital No. 2, Shanghai, for refugees, was established late in 1937 to help deal with the appalling situation with which the community was faced at that time. Its work has gone on for three years with great effectiveness. In twenty-eight months it has received and cared for 10,794 patients. Of these 10,401 were free. Its hospital days have totaled 220,820, and its average bed occupancy has been over 96%. The people treated in the out-patient department number 201,936, of whom 176,000 could pay only one Chinese cent for treatment given. Dr. J. C. McCracken, who has had charge of St. Luke's, writes:

"The great problem before us now is how we are going to finance this work on into 1941. The Red Cross has 'folded up' so far as contributions to China are concerned. The Church Committee returns are such that make our Advisory Committee feel that we should send all receipts to up-country districts where the need is so great."

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Declined. One of our missionaries in China has recently been offered a professional post in the United States carrying with it a minimum salary of \$10,000 a year. His present basic salary is \$2,000 and even that is reduced by 10%. The missionary has declined the post with the \$10,000 salary and residence in America.

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Big Responsibility. The number of baptized members of the Church in the Philippines, 20,238, is larger than the number in any other missionary district of the Church within the United States or abroad. Not only so, but that number is larger than the number of baptized persons in 67 of the 95 dioceses and missionary districts in continental United States.

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Chief Shepherd. "I have to be the father of all my clergy and help them in every difficulty," writes Bishop Salinas y Velasco of Mexico. "This generally means money. I have right now a case. The Rev. Samuel

Ramirez's son got sick. The poor man has only \$50 a month, just enough to feed and clothe himself and his family. I have to help him to save his son. The child had an attack of infantile paralysis. The doctor says the child will recover entirely. The parents are happy of course, but it has had a cost of near \$900 (mex) and it will require more expense. Mr. Ramirez is doing a fine evangelistic work in Michoacan. Many other cases I can say in which the Bishop has to put considerable amounts of money even from his own salary.

"The continual reductions over many years have a demoralizing effect. The clergy receive very small salaries and cannot live on less."

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In Puerto Rico. One of the faculty of the College of Physicians and Surgeons of the Medical School of Columbia University, New York, recently visited Puerto Rico. He thought so highly of the work being done at our St. Luke's Hospital, Ponce, that he wrote Bishop Colmore: "I was exceedingly impressed by Dr. Bierley and the efficient way in which he managed the hospital and treated the patients. He is one of the ablest young men I have seen. You are fortunate in having such an admirable physician-surgeon to carry the full responsibility of your hospital."

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Suppose you were father of a family in China with a modest income. What would you think of having to meet a situation where the cost of living has increased 303 per cent in the last two and a half years? What would you think if you were the mother of a family and found that the cost of a package of 25 needles had increased 733 per cent?

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The Home for Children in Panama is one of the blessed institutions of the Missionary District of the Panama Canal Zone. It has won a warm place for itself in the hearts of the local people, as evidenced, among other ways, in the arrangement of a benefit for the School which netted over \$900.

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Altar Vessels Needed in Japan. Bishop Nichols tells me that the small group of Christians at Tanabe in the extreme southern part of the Diocese of Kyoto need communion vessels as the property of the Church. "Under ordinary conditions," he says "we have been able to have such



Photo from Charles A. Higgins

(Above) A ricksha passenger's view of a Hong Kong street. A bit of the famous "peak" may be seen in the background. The double deck street car is a two-class affair, first class upstairs.

vessels made here satisfactorily and more cheaply than they can be procured in the United States. With the control of gold and silver that is in force at this time, it would be difficult and questionable to try to obtain them here. I wonder whether, perchance, in your treasure house of things new and old, you could find a modest set of communion vessels for use at Tanabe. If this should prove possible, we should all be most grateful."

Is there anyone who can and will meet this need? Perhaps in some parish there are communion vessels that have been used in the past but that have been replaced. Such a gift would be most welcome to Tanabe and would help to establish a bond of sympathy and interest between a parish in this country and a Christian group far away endeavoring to bear witness to the reality of Christ's message, and to comply with His request: "Do this in remembrance of Me."

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A miner, a mayor, a health officer and a weaving instructor are among the graduates of Easter School, Bontoc, Philippine Islands. Among the many other graduates doing good work Dr. Hilary Clapp is one of the best known. He is now chief of the Bontoc government hospital. Saturnino Moldero represents part of the mountain province in the Philippine National Assembly. Others are teachers, nurses, business men or housewives.



Cabbages, Potatoes Help This Church

When the garden project was started, men of the Church and the community who were reached offered labor, seed and fertilizer. A local store allowed credit for additional supplies. Certain days are set for "workings," when the men of both Church and community come to cultivate the cabbages and potatoes. They gather in the crops and sell them on the Valle Crucis market. The Holy Cross warden, W. C. Cook, is garden chairman.

(Left) Road sign of "The Lord's Acre;" (below, directly) Will C. Cook, warden of parish, cultivating cabbages; (bottom) Mr. Cook and Jeff Shook, plowing the church garden.

Cabbages and potatoes, planted and cultivated by industrious Church members, have put a new roof on the rectory at Holy Cross Church, Valle Crucis, N. C.

The cabbages and potatoes were the profitable result of a plan to revive "The Lord's Acre" to aid in the support of the mission church. The first year's crop, after indebtedness was paid, left a balance of \$117. Representatives of at least thirty families had a hand in raising that money.

Three acres of land were allotted to Holy Cross by the diocese for a Church garden, the proceeds of which were directed to help maintain the church building, grounds and rectory. Half the ground is cultivated each year, the other half sown in a cover crop to prepare it for the next summer's planting.



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(Above) A typical scene at a Niobrara Convocation in South Dakota, where Indians assemble from miles about.

Niobrara Convocation Aug. 17-19

Many new features this year add to the liveliness of South Dakota's great Indian meeting, the Niobrara Convocation, August 17-19. Instead of meeting out on the treeless plains as usual, it goes to a woodland section of the Sisseton Reservation, in the far northeast corner of the state. CCC boys of the Indian Department have been building outdoor fireplaces and tables and even damming the little stream for a swimming hole, most unusual luxury in the Dakotas.

Indian Church people come for miles, though the modern mechanized age has spoiled much of the effect by substituting many motor cars for horses. Between the services when they all meet together, men, women, young people and children all have their own affairs, discussing the Church's work for the past year, planning the future. Their annual offering, especially that of the women, shows an

extraordinary generosity out of their small resources.

A new pageant, "The Church Comes to the Dakotas," will be given this year, written and directed by the Rev. Curtis V. Junker who is in charge of the Church on the Sisseton Reservation. At the young people's request there are to be discussions on marriage, home and family problems.

The days when Bishop Remington of Eastern Oregon was an Olympic star at track (hurdles and broad jump) and generally a leader at the University of Pennsylvania were recalled recently when he was elected a trustee and awarded the honorary degree of Doctor of Sacred Theology. Bishop Remington served as a chaplain in the World War and was missionary bishop of South Dakota prior to his translation to Eastern Oregon in 1922.

Robert Patton

(Continued from Page 17)

ducting a school for the Negroes on the plantation, Dr. Patton's brightest scholar turned out to be "one of the worst scamps in the entire country" despite the chance for learning. Dr. Patton is making certain that the Institute schools are not sharpening tools for evil.

"It is a fact," he states, "that within a few years after the founding of the Institute, Negroes began to seek confirmation in much larger numbers than ever before. This has continued to the present time at an accelerating rate

in the schools and elsewhere. When the Institute was organized there were only about 15,000 Negro communicants in the whole Church; there are now 55,000."

Dr. Patton believes that private schools for Negroes will be a necessity for many years to come, for public education will not be sufficient "in our lifetime." It is not fair, he says, to subject Negroes to the same laws and conditions as white men without giving them the same training and background to meet the requirements.

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A bath, just a common soap-and-hot-water bath, can be a luxury completely out of reach if one happens to be a nearly destitute refugee in a Chinese city. Even the poorest soap costs too much, so does hot water, and no one has enough fuel to heat any. Mrs. A. R. Standing on the mission staff in Soochow realized this and the parish branch of the Women's Missionary Service League (Chinese for Woman's Auxiliary) invited all the women and children of the parish to come and have a bath.

A little work from a tinsmith fixed some equipment. Members of the League made curtains for the cubicles, bought soap and towels, and were on hand each day to help. The bathhouse was open six afternoons, and in spite of weather so stormy that some could not get out, more than 300 came.

An unusually large shipment of supplies that left recently for St. Luke's International Medical Center, Tokyo, contained 500 pounds of glycerin, 1,000 cakes of Ivory soap, 584 yards

of uniform material, 400 cans of floor wax, 1,000 yards of unbleached crash, 713 bed spreads and two meat choppers, as well as other hospital goods. The equipment came from all over the United States. Its total value was more than \$1,500.

One difference between East and West, observes the Rev. Hunter Lewis of Koriyama, Japan, is shown in two proverbs. The West says: "Never put off till tomorrow what can be done today." The Orient says: "Never crowd today. Crowd tomorrow."

At least 450 boys are expected to attend Fork Union Military Academy, Fork Union, Va., next year. The enrollment for the coming session already has passed that of last year. Among the 396 boys who attended the academy last year were representatives of half the states and several foreign countries. The graduating class totaled 126, according to Dr. John J. Wicker, president.

Perth Amboy Steeple Guides Seamen

(Continued from page 11)

discipline that is necessary, and at the same time study intently to learn all the services in the Prayer Book, to know Church music and to understand choir management.

The boys in the choir school wear good-looking gray uniforms and receive a certain amount of money for their work. Girls have neither uniform nor salary, but their enthusiasm is said not to suffer from the lack of these things. All the children may work toward gold crosses.

Perth Amboy and St. Peter's have come a long way in the two and a half centuries since both were founded. The manufacturing city, with its shipyards and drydocks, its copper and silver and oil refineries, but with only 50,000 residents, might disappoint the settlers who saw it as the London of America.

St. Peter's, though it has 500 communicants, may not be the Westminster Abbey of the New World. It has no such ambition. But it is a lively, sincerely industrious parish with a glorious past.



(Right) Bishop Gardner of New Jersey, speaking recently at the 255th Anniversary Meeting at St. Peter's Church, Perth Amboy.



(Above) Some of the blind who have been trained at St. John's Church, Lynchburg, Va., the Rev. Robert A. Magill, rector.

Lynchburg Blind Receive Joint Aid

BLIND persons in Lynchburg, Va., have found jobs and economic independence made possible for them by a coöperative project of local churches, the State, and the Junior League.

The project centers around classes held three days a week at St. John's Episcopal Church. An average of twelve blind persons, men and women of all ages, learn basket-weaving and other handicrafts. In the fifteen years during which the work has been carried on successfully, the crafts have brought in immediate income for the blind and sometimes have resulted in jobs in regular industry.

St. John's part is to provide quarters for the class, storage room for materials, a kitchen and equipment for meals. At least twenty Protestant churches in the city alternate in furnishing a full-course hot dinner at noon. The churches also give pastoral care to needy members of the class and coöperate in selling the goods turned out.

The State enters into the picture through its Rehabilitation Agency, which furnishes a teacher and visitor. She supervises not only the class but all the blind persons in the city, including those who have graduated from the project to jobs.

The Junior League plays its part by carrying the blind persons to and from St. John's in automobiles. The women who take on this responsibility count it as part of their regular League social work.

Here is an example of successful coöperation, not just between churches but between governmental, social and religious agencies.

The patients at the end of the ward don't mind raising their umbrellas for shelter in a typhoon rain, but the Church hospital at Sagada, P. I., is rejoicing because a United Thank Offering appropriation for repairs will soon make this unnecessary. The rain that leaked onto the patients upstairs also drenched the chapel downstairs, for the hospital wall is a temporary one, left unfinished in hopes of enlarging the building. After eight years of hard use in tropical weather with no money for repairs, the hospital also needs paint and new screens, so the director, Dr. Janet Anderson, is feeling thankful for the U.T.O.

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Lights and Shadows

by

George B. Gilbert

"Lights and Shadows" is a section of the current popular book, "Forty Years a Country Preacher," by George B. Gilbert, published by Harper & Brothers (\$2.75). Mr. Gilbert was chosen as the typical rural parson in a nation-wide search conducted by the Christian Herald and Harpers. He is rector of several small churches in the Diocese of Connecticut.—Ed.

"I have given over 5,000 haircuts," says the Rev. George B. Gilbert. At the left, is the Hartford Times conception of Mr. Gilbert at work on one of his young parishioners.

ONE wedding service I shall never forget was read by me while the body of the bridegroom's father lay in an adjoining room awaiting burial. It just goes to show the strange demands made on a country minister and the lights and shadows that can cross his path at one and the same time.

On a December day in 1910 I was asked to go down country eighteen miles to conduct the funeral of George Ackerman, who was burned to death when his bed caught fire. The family had only recently come to America.

It was bitterly cold when I arrived at the house. I blanketed the horse and went inside. There was the usual funeral set-up always found in these old-fashioned country houses. The coffin and mourners were in one room to the right and the men and undertaker were in the kitchen. Opposite the mourning room or parlor was the "sittin'" room in which I went to put on my vestments.

Just as I had all my vestments on and Prayer Book in hand, ready to go into the other room and begin the service, young Gerhardt Ackerman, son of the dead man, came up to me and coolly said: "Mr. Gilbert, I want to get married." I gasped. Although I have good underpinnings, my knees weakened a bit, I'll admit. "When," I asked, "In a few weeks?"

"No, I want to be married right away."

"Well then, after we get back from the grave perhaps we can arrange it."

"No, no. I want to be married right now, before father is taken out of the house."

"Have you got a girl?" I asked, superfluously.

"I'll go and get her." He stalked out of the parlor and came back a moment later with a husky German girl named Hetwig Erche.

I stared at her, incredulous. "Have you a license to be married in this town?" I demanded.

"Certainly," said Gerhardt, as he pulled out the wedding license from the pocket that also held his father's burial license. He had applied for both at the same time. Why not? He produced a ring and went to find someone who would stand up with him. He had all the fixin's necessary, so what could I do? I knew the corpse would wait, although I wasn't so sure of the undertaker, as a good blizzard had started up. However, I turned back the Prayer Book leaves from the burial service and began, "Dearly beloved, we are gathered here . . . to join this man and this woman in holy matrimony."

At the word "matrimony," the undertaker bolted out to see what was the matter with me. An Episcopal minister's daughter in the mourners' room said in a stage whisper: "He's got the wrong place in the Prayer Book." An old deacon of the Congregational church began to cry out: "What's he saying, what's he saying?"

As the service proceeded, they quieted down and put away their

handkerchiefs. But their expressions were a caution when I appeared at the door with the wedding party. For once, the corpse was not the center of interest at a funeral. The bride and groom were. It was hard to get the feeling into the second service that should have been there. Just as I was leaving, I heard a neighbor's baby cry on the floor above and I have never forgiven myself for not going up and baptizing it, thus making it a real day's job.

* * *

Once I went to the old Killingworth church and found the walls covered with mosquitoes. The church was situated on the edge of a swamp. I never saw such a sight in my life. And I could just see myself in that room with my poor bald head! So, as the people gathered outside, I said to them: "The Lord seems to have supplied this church already with a congregation. I propose we go down to the shore (ten miles away) for the day." Which we did, most enjoyably. The next Sunday all the mosquitoes were gone and we took possession in due order.

* * *

My congregations are never surprised when I vanish from the pulpit during a hymn. They know what it means. If I hustle and everything goes well, I can pump the water, get on the coffee pot, light the oil stove, put the coffee in the coffee bag and get it in the pot in six lines of a hymn.



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